DOCUMENT RESUME

ED 127 836 FL 008 005

AUTHOR Schroeder, A. E.
TITLE The Immigrant Experience: Oral History and Folklore Among Missourians from German and German-Speaking Groups. Revised.
PUB DATE 76
NOTE 34p.

EDRS PRICE MF-$0.83 HC-$2.06 Plus Postage.
DESCRIPTORS Bibliographies; *Ethnology; Folk Culture; *German; *Immigrants; Interviews; Language Research; Oral Communication; *Oral History; Proverbs; Regional Dialects; *Resource Materials; Social History; Sociocultural Patterns; United States History
IDENTIFIERS *Missouri

ABSTRACT

Prepared as a guide to participants in a pilot Oral History Project designed to encourage the collection and preservation of personal reminiscences and histories of communities, families, and individuals as well as to gather knowledge of surviving customs, examples of folk art, folklore, and linguistic characteristics of German or other ethnic communities, "The Immigrant Experience" includes a discussion of specific projects suitable for students in foreign language or social studies programs. A guide to categories of verbal lore, varieties of ethnic social customs, and examples of folkloristic survival are included. German place names in Missouri are listed, and there is a selection of "Sprichwoerter," or proverbs, and examples of German tombstone inscriptions. A brief history of "Germans in Missouri" and a selected bibliography offer a framework in which the student collector can work and suggest regions of the state in which ethnic research can be conducted. There are sample registration forms for participants and biographical data questionnaires for contributors as well as guidelines for conducting interviews to gather data. (Author)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

ED127836

"AMERIKA, DU HAST ES BESSER...."
Goethe

THE IMMIGRANT EXPERIENCE

ORAL HISTORY AND FOLKLORE AMONG MISSOURIANS FROM GERMAN AND GERMAN-SPEAKING GROUPS

U S DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

7-76-72 FL008005

Suggested Guidelines For Collectors
Prepared by A. E. Schroeder
Department of Germanic and Slavic Languages
University of Missouri-Columbia, 65201

Revised 1976

"Oral History concerns itself with conservation of a special kind. It conserves the intimate knowledge and experience of men and women who have made significant contributions to the life of our times, or who have been ideally posted to observe them. Oral history interviews may constitute an entire series by one individual about his own life, or they may center upon a single theme or topic as seen by many persons from many perspectives. They are tape-recorded and transcribed into typescript. The typescript is then checked for accuracy by the interviewer and his respondent, . . . , subject to such . . . restriction upon use as the respondent may impose. There the memoir remains, for the benefit of scholars of this and succeeding generations."

From Oral History: 25th Anniversary Report, Columbia University, 1973.

What is folklore?

Whenever a lullaby is sung to a child; whenever a ditty, a riddle, a tongue-twister, or a counting-out rhyme is used. . . .

Whenever sayings, proverbs, fables, . . . folktales, reminiscences of the fireside are retold. . .

Whenever out of habit or inclination, the folk indulge in songs and dances, in ancient games, in merry-making to mark the passing of the year or the usual festivities. . .

Whenever a mother shows her daughter how to sew, knit, spin, weave, embroider, make a coverlet, braid a sash, bake an old-fashioned pie. . .

Whenever a farmer on the ancestral plot trains his son in ways long familiar, or shows him how to read the moon and the winds to forecast the weather at sowing or harvest time. . .

Whenever a village craftsman--carpenter, carver, shoemaker, cooper, blacksmith, builder of wooden ships--trains his apprentice in the use of tools, shows him how to cut a mortise and peg in a tenon, how to raise a frame house or a barn, how to. . . carve a shovel, how to shoe a horse or shear a sheep. . .

Whenever in many callings the knowledge, experience, wisdom, skill, the habits and practices of the past are handed down by example or spoken word, by the older to the new generations, without reference to book, print, or schoolteacher,

Then we have folklore in its own perennial domain. . . .

Marius Barbeau, Quoted in Standard Dictionary of Folklore, Mythology & Legend, Funk & Wagnals, 1972. This is one of a number of definitions given by folklore scholars, which are quoted in the Standard Dictionary.

"Immigrants, from whatever land they may have come, brought with them memories and experiences of an older social order and a cultural pattern which represented a civilization different from that of the United States in its early years. . . . Civilizations much older than our own are mirrored in the folksongs, traditions, customs, and folklore of any immigrant group."

From Carl Wittke, We Who Built America: The Saga of the Immigrant, Western Reserve University, 1939.

TO: Participants in the Oral History and Folklore Project planned to collect reminiscences and folklore from Missourians from German or German-speaking families (Austrian, Swiss) or those of other ethnic backgrounds who know German (Hungarian, Polish, Ukranian groups often know German).

1. Register your interest in participating on the form in the "Suggested Guidelines." Additional forms are available on request.

2. Collections of material may be sent at any time to:

   A.E. Schroeder
   Department of Germanic and Slavic Languages
   University of Missouri-Columbia
   Columbia, Missouri 65201

3. The best student collections in each of the three categories for the 1974-75 year and the 1975-76 year will be awarded prizes and, if funds are available, will be published in a magazine.

   Deadline for all entries: September 1, 1976.

4. Both student and non-student collectors will be invited to participate in a conference in July, 1976 on Oral History and the Immigrant Experience. The purpose of the Conference will be to recognize participants, provide an opportunity to exchange ideas and experiences, and offer workshops and lecturers on folklore and Oral History.

"....in a multiethnic society a greater understanding of the contributions of one's own heritage and those of one's fellow citizens can contribute to a more harmonious, patriotic and committed populace....all persons should have an opportunity to learn about the differing and unique contributions to the national heritage made by each ethnic group....

From Elementary and Secondary Education Act of 1965

The objectives of the Oral History Project Among the Missourians of German background are manifold: To collect and preserve the reminiscences and histories of communities, families, or individuals through interviews with persons of German heritage and thus gain insight into the immigrant experience in Missouri; to collect and preserve knowledge of surviving customs, folklore, and linguistic characteristics of those of German background who still retain many of the old folk beliefs, sayings, and songs after several generations in America; to gather knowledge of German arts and crafts still practiced in Missouri.

And to transmit and share the knowledge gained, through publication, in magazine or book format, and through a Conference on the Immigrant Experience, planned for October 21-23, 1976.

To preserve, in archives, the materials collected, for the use of students interested in ethnic culture and social history.

The Oral History Project is planned to serve a dual purpose: It will provide an appropriate contribution to the celebration of the approaching Bicentennial, honoring the significant influence of German culture on the state that was the "Gateway to the West," demonstrating the universality of the American experience, whether Ango-American, French-American, or German-American; and it will preserve valuable social history which would not otherwise be recorded.

There is hardly an area of Missouri which does not provide a rich field for investigation, not only for surviving customs and traditions, but for knowledge of early life in Missouri in German communities. Germany has contributed more place names to the state than any other country and even in those areas settled by the French, Cape Girardeau and Ste. Genevieve, for instance, the German impact on the history and culture has been significant. One of the most interesting characteristics of the German population of Missouri is that it includes communities settled by those who emigrated directly from Germany and those who came from other German-American settlements in Pennsylvania, Minnesota and elsewhere.

For a long time, as Americans, we have subscribed to the "melting pot" theory. However, we have now begun to recognize that ethnic backgrounds should be a source of pride and that we should do as much as possible to preserve the "old ways in the New World."

This can be a very exciting and valuable experience for student collectors and for adult collectors as well and we hope you will join us in the Missouri Oral History Project.

Viel Glück!

ORAL HISTORY ASSOCIATION
GOALS AND GUIDELINES

The Oral History Association recognizes oral history for what it is-a method of gathering a body of historical information in oral form, usually on tape. Because the scholarly community is involved in both the production and use of oral history, the Association recognizes an opportunity and an obligation on the part of all concerned to make this type of historical source as authentic and as useful as possible.

Guidelines for the interviewee:

1. The person who is interviewed should be selected carefully and his wishes must govern the conduct of the interview.
2. Before undertaking a taped interview for the purpose stated above, the interviewee (or narrator) should be clear in his mind regarding mutual rights with respect to tapes and transcripts made from them. This includes such things as: seal privileges, literary rights, prior use, fiduciary relationships, the right to edit the tape transcriptions, and the right to determine whether the tape is to be disposed of or preserved.
3. It is important that the interviewee fully understand the project, and that in view of costs and effort involved he assumes a willingness to give useful information on the subject being pursued.

Guidelines for the interviewer:

1. It should be the objective of the interviewer to gather information that will be of scholarly usefulness in the present and the future. The interviewer who is collecting oral history materials for his own individual research should always bear in mind this broader objective.
2. In order to obtain a tape of maximum worth as a historical document, it is incumbent upon the interviewer to be thoroughly grounded in the background and experiences of the person being interviewed, and where appropriate and if at all feasible, to review the papers of the interviewee before conducting the interview. In conducting the interview an effort should be made to provide enough information to the interviewee to assist his recall.
3. It is important that all interviews be conducted in a spirit of objectivity and scholarly integrity and in accordance with stipulations agreed upon.

Guidelines for sponsoring institutions:

1. Subject to meeting the conditions as prescribed by interviewees, it will be the obligation of sponsoring institutions to prepare easily usable tapes and/or accurate typed transcriptions, and properly to identify, index, and preserve such oral history records for use by the scholarly community, and to state clearly the provisions that govern their use.

Unanimously adopted by the Oral History Association,
November 25, 1968.

KINDS OF PROJECTS

Once you have selected a category to concentrate on, the next step is to locate a person or persons to interview. You may want to undertake a "depth" project or a "survey" project. *

A depth project is the intensive collecting of all kinds of historical and folklore data about one person, one community, one occupation or trade. This would involve a number of interviews over a period of time with one person or with several leaders of the community, with practitioners of a craft, with others who might give you information about the project. You would probably want to do some research on the project before your first interview, so that you would know what questions to ask.

A survey project is a sampling of the folklore of several individuals, groups, or communities. You may choose to concentrate on one genre, such as songs, riddles, tales, beliefs about the weather, planting, foods for certain occasions. A collection of German recipes or German patterns in needlecraft, a collection of children's games, legends of ghosts or witches, of strange happenings or death customs would be good examples of a survey. In the area of history, a collection of experiences during World War I or World War II would be valuable social history.

In either of these projects, but particularly in a survey project, it is important to remember that a good collector is never in a hurry. He has time to get acquainted with the person who has agreed to talk to him; to explain what he is interested in and let the person decide whether he has the time to spare for one or several interviews. In collecting games, songs, proverbs, riddles or material of this kind the person often knows a number but can't think of them when first asked. You might want to ask the person to write them down as he thinks of them and call for them later. If you do this, it is very important that you make the follow-up call; first of all as a courtesy to the person who has agreed to help you with your project-- secondly, you may get a very valuable collection.

A local project has been defined as collecting one or more kinds of data from your own family, from neighbors, from school mates.

Incidental collecting is collecting as the opportunity arises. In the course of your project you may find information or material from another ethnic group that does not relate directly to the German Oral History Project. We would advise to collect this material. It may be submitted and will be given the same consideration for awards as other entries.

*The types of collecting projects were defined by Kenneth S. Goldstein, in A Guide for Field Workers in Folklore, Folklore Associates, 1964.

CATEGORIES OF MATERIALS

As collectors, you will find that a good interview is one in which the person you are interviewing does not stay on the subject but talks about whatever he remembers or feels is important. Your questions may bring a variety of memories back, and many are valuable in an Oral History project.

Therefore, in conducting interviews you are likely to get history of the community or family, folklore, and information on customs. When you edit the interview you will perhaps recognize that you have elements and aspects of all these areas of human life and others.

It is important to preserve the interview in its entirety, whether it fits into the category you have selected to concentrate on or not.

Solely for the sake of convenience, to provide a framework for the project and to allow the individual collector to concentrate on and investigate in depth those areas and aspects that are most interesting to him, we have established three categories of entries in the Project.

CATEGORY I

Reminiscences of the person's life; history of his family or the community. Famous events he remembers. Well known people in the community. Any information about the Church or the school he attended.

CATEGORY II

German or other customs: St. Nicholas Day, New Year's, Pre-Lenten, wedding or funeral. German crafts: Cabinet making, cookery, brick laying, wood carving, brewing, farming, toy making.

CATEGORY III

Language survival. Folklore (sayings, beliefs), folksongs or games.

Whatever category you select, the wishes and privacy of the individual should be respected at all times. If the person is willing to give his name and address, this will be very helpful for future research. If he prefers to remain anonymous, you may use initials or a descriptive identification...a bricklayer, a house-wife, a minister. The Oral History Association has established Goals and Guidelines, and we want to make every effort to see that the wishes of the person interviewed regarding the use of his material are respected.

CATEGORY I

Reminiscences of the person's life; history of his family or of the community.

QUESTIONS TO CONSIDER ASKING:

1. Does the person know from which town, province or area in Germany his family emigrated?

2. Does he know why his family--or individual ancestor--decided to leave Germany?

   Why they decided to come to the United States?

   Why to Missouri? Was early life hard? Has he heard of or does he remember natural disasters (earthquakes, tornados, floods)? Was life in the United States as expected? Did his parents or does he want to go back to Germany?

3. What is his occupation?

4. Have others in his family had this occupation?

5. To which church does he go?

6. Is German used in the church service or by members of the congregation?

7. Where did he go to school?

8. Was German used in the school?

9. Is his community or neighborhood primarily German or are those of German origin in the minority?

10. Does he still speak German with members of his family?

11. If not, can he understand or read German?

12. Does he remember any special customs from childhood--Christmas or New Years...wedding...other?

13. Does he have special food on religious holidays or at other times?

These are only examples of questions that can be asked to get the person you are interviewing talking about his family and himself. If he is willing to do so, ask for names, birthdates, and birthplaces of his parents, grandparents, etc. If he is willing to talk about his experience during either the First or the Second World War ask if he felt there was discrimination against German-Americans during this time. If you can do so naturally, ask what he thinks of "The American Dream." Does it mean freedom, opportunity....?

CATEGORY II

A custom may be associated with holidays, seasons, occupations; it may be related to costume or dress, to food, to celebrations or "Fests." Even if they are no longer practiced in the community, older people may remember customs and may have articles relating to various customs. They may be able to describe costumes worn at a "Fest" or customs surrounding weddings. They may have wedding chests brought from Germany by their ancestors or shadow boxes holding the bride's wedding bouquet.

Ask the person you are interviewing about St. Nicholas Day; Christmas-Eve; Christmas; Twelfth Night (January 6), Fastnacht or Fasching, Lent, Easter, May Day, Midsummer, Harvest time, etc. Are there other holidays they celebrated?

Were there special decorations? Special foods? Special activities associated with these holidays? Were special costumes worn?

What were the wedding customs?

How did carpenters celebrate the completion of a building?

Did farmers have a special celebration when the crops were harvested?

There are many examples of German craftsmanship in Missouri: Churches, barns, residences were built by German artisans. Documenting the history of a building would be an excellent project.

There were wood carvers and cabinet makers. Did they have traditional patterns they used?

German cookery has influenced our foodways in the United States in many ways....Christmas cookies, Easter breads, and other foods that are traditionally German are still made on special occasions. Foodlore is a very interesting aspect of a culture.

There are many German cemeteries in Missouri, and many of the gravestones have inscriptions in German. A collection of rubbings or copies of the inscriptions, a history of the cemetery, information about the stone cutter who made the stones and other historical data would reveal much about the community over a long period of time. One interesting question to investigate is where the stone cutter got the inscriptions. Was there a book he used?

CATEGORY III

Language survival. Folklore (sayings, beliefs), folksongs or games

Folklore is knowledge that is passed by word of mouth from one person to another. Although it is often said to be passed from one generation to another (and often is) this is not necessarily true. Young people have traditionally learned chants, rhymes, games, and sayings from one another in school. If you have a classmate from a German family, he may be willing to be interviewed for your project.

A proverb or a folk belief is the collective wisdom of a people. One of the most fascinating aspects of folklore is that there are parallel beliefs, proverbs, tales, songs in all cultures...African, Asian, European, American Indian.

Games, riddles, tricks, tall tales, stories of witches or ghosts, animal lore, weather lore, lore about good or bad luck, meanings of dreams, lore about plants, cures, "sayings" that people have heard all their lives.

Songs, folkdances, traditional tunes.

Language survival:

1. Does the person count in German?
2. Are there sayings in German he still remembers?
3. Does he speak "high German" or "low German?"
4. Does he remember any songs in German?

EQUIPMENT:

Although some of the projects can be carried out without a recorder, by taking notes during the interview and writing it up immediately afterward, to document an interview German or to collect examples of language survival it is important to record on a cassette or on a tape.
If you do not have access to a cassette or tape recorder and believe that the person should be recorded, please let me know and I will try to arrange for the use of a tape recorder.

SUGGESTIONS FOR

INTERVIEWING

If you do not know the person you would like to interview, ask someone to introduce you or introduce yourself and explain the purpose of your project: We are trying to learn more about the history of Missouri and the contributions Germans have made to the state. Through the "Oral History Project Among the Missouri Germans" we want to learn about German culture and language and help to preserve the German Heritage in Missouri.

Tell the person how the interview will be used: A report will be prepared and sent to the Project Director, Professor A.E. Schroeder, at the University of Missouri-Columbia. The report and a copy of the interview will be kept in an Archive for the use of future students of Missouri History and Folklore. It may be published in a magazine or book if the person is willing.

Explain that you want the manuscript or tape of the interview to be accurate and you may need to re-check details later.

Some of the persons you interview may be in their seventies, eighties, and nineties. Be on time for the interview and be careful about tiring the person. If the person is in a retirement home inquire about meal times so that you will not interfere with his schedule.

If you have a camera available, ask the person if you can take a picture.

If the person is a craftsman--baker, cook, wood-carver-- ask if he can show you how he actually does the work. If you have a camera available take a picture. Perhaps you or one of your classmates can make sketches or drawings of the handicraft article.

If the person knows a folk dance,ask if he can teach you the steps--we hope to have demonstrations of dances at the 1976 conference.

If the person knows a song, proverb, riddle, children's rhyme in German, try to learn it. If you are not a musician, perhaps one of your classmates or friends can take the music down for you.

Note if the person refers to himself as "German" or to his community or neighborhood as "German."

If you can do so, ask him what he thinks are the characteristics of Germans--are they different from their neighbors of other ethnic backgrounds?

We predict that you will meet and get to know some very interesting people. We know you will learn much about social history.

Again Viel Glück!

THIS REGISTRATION FORM INDICATES INTEREST. THERE IS NO OBLIGATION TO SUBMIT AN ENTRY. ADDITIONAL COPIES MAY BE HAD UPON REQUEST.

STUDENT
REGISTRATION FORM

NAME:

SCHOOL:

GRADE OR CLASS:

AGE:

BRIEF DESCRIPTION OF PROJECT:

I wish to submit an entry for consideration for an award.

Yes

No

I would like to have my entry considered for publication in a magazine or book.

Yes

No

I would be interested in attending a conference on Oral History and Folklore in 1976.

Yes

No

I have read the "Oral History Association Goals and Guidelines" and I will make every effort to see that the wishes of the person interviewed regarding the use of his interview will be respected.

Signed:

DATE:

THIS FORM INDICATES INTEREST IN THE PROJECT. THERE IS NO OBLIGATION TO SUBMIT MATERIAL. ADDITIONAL COPIES MAY BE HAD UPON REQUEST.

NON-STUDENT REGISTRATION FORM

NAME:

ADDRESS:

OCCUPATION:

BRIEF DESCRIPTION OF PROJECT:

I would be interested in having my collection considered for publication in a journal or book.

Yes

No

I am willing to have my collection deposited in an archives to be used by students and scholars.

Yes

No

RESTRICTIONS ON USE: None

Outline of Restrictions

I would be interested in attending a conference on Oral History and Folklore in 1976.

Yes

No

My collection is made in accordance with the "Goals and Guidelines" of the Oral History Association.

Signed:

Date:

INFORMANT BIOGRAPHY DATA FORM

GERMAN ORAL HISTORY PROJECT

DATE:

Name:

Address: County:

Date of Birth:

Place of Birth:

Nationality: Languages Spoken:

Places of Habitation: Dates lived there:

Occupation:

Father's Name; Mother's Name:

Father' Place of Birth: Mother's Place of Birth:

Date of Birth: Date of Birth:

Grandfather' Place of Birth: Grandmother's Place of Birth:

Date of Birth: Date of Birth:

Place of Interview:

Notes and Remarks:

A SMALL EXCURSION

Take a trip with me
through the towns in Missouri
Feel naming it all its joy
as we go through Braggadocio, Barks, Kidder, Fair Play,
Bourbon, Bean Lake
and Loose Creek.
If we should get lost
we could spend the night at
Lutesville, Brinktown, Excello, Nodaway,
Humansville, or Kinderpost....

Mona van Duyn
In Poetry, May, 1972

Much about the settlement and development of a state can be learned through it's place names, and according to Professor Robert L. Ramsay, in Our Storehouse of Missouri Place Names, "Germany has contributed more place names to our State than has any other country." Professor Ramsay points out that the Germans came comparatively late, after the Indians, the French, and the American pioneers had successively occupied the land and had already named the conspicuous features of the landscape and the oldest settlements, but "once they had arrived, they soon became a formative force, both by their numbers and by their character, in the life of the State; and it was not long before they set their stamp upon its place names as well."

Much history, and sometimes folklore, can be collected in the study of Place Names. Some German Place Names in Missouri are:

Towns and Counties	Towns and Counties
Alma (Lafayette)	Augusta (St. Charles)
Altenburg (Perry)	Babbtown (Osage)
Altona (Bates)	Bahner (Pettis)

Towns and Counties	Towns and Counties
Berger (Gasconade)	Gerster (St. Clair)
Bernheimer (Warren)	Goldman (Jefferson)
Bethel (Shelby)	Gower (Clinton)
Biehle (Perry)	Hartsburg (Boone)
Bismarck (St. Francois)	Hermann (Gasconade)
Bruner (Christian)	Hoberg (Lawrence)
Brunswick (Chariton)	Hoene Springs (Jefferson)
Cappeln (Warren)	Holstein (Warren)
Dederick (Vernon)	Kiel (Franklin)
Deicke (St. Louis)	Kliever (Moniteau)
Detmold (Franklin)	Kohler City (Jefferson)
Diehlstadt (Scott)	Koeltztown (Osage)
Dissen (Franklin)	Koenig (Osage)
Dittmer (Jefferson)	Krakau (Franklin)
Dresden (Pettis)	Leopold (Bollinger)
Duenweg (Jasper)	Luebbering (Franklin)
Dutzow (Warren)	Lippstadt (St. Charles)
Emden (Shelby)	Maxville (Jefferson)
Emma (Lafayette)	Mehlville (St. Louis)
Frankenstein (Osage)	Millheim (Perry)
Frankfort (Pike)	Mindenmines (Barton)
Fredericksburg (Gasconade)	New Hamburg (Scott)
Freeburg (Osage)	New Melle (St. Charles)
Freistatt (Lawrence)	New Offenburg (Ste. Genevieve)
Friedenburg (Perry)	Oerman (Jefferson)
Frohna (Perry)	Oetters (Franklin)

Towns and Counties	Towns and Counties
Oldenburg (Osage)	Steffenville (Lewis)
Otto (Jefferson)	Strasburg (Cass)
Pyrmont (Morgan)	Swiss (Gasconade)
Rader (Webster)	Treloar (Warren)
Rhineland (Montgomery)	Vienna (Maries)
Rombauer (Butler)	Weber Hill (Jefferson)
Schubert (Cole)	Weingarten (Ste. Genevieve)
Schluersburg (St. Charles)	Wentzville (St. Charles)
Schuerman Heights (St. Louis)	Westphalia (Osage)
Seckman (Jefferson)	Wien (Chariton)
Seligman (Barry)	Wittenberg (Perry)
Seeburger (St. Charles)	Zell (Ste. Genevieve)

SPRICHWÖRTER
PROVERBS

Wer A sagt, muss auch B sagen.
Those who dance must pay the fiddler.

Arbeit macht das Leben süss.
Employment makes life sweet.

Bescheidenheit ist eine Zier,
Doch weiter kommt man ohne ihr.
Modest dogs miss much meat.

Bier auf Wein, das lass sein;
Wein auf Bier rat' ich dir!
Beer on wine, let that be;
Wine on beer, I advise thee.

Aller guten Dinge sind drei.
The third time is the charm.

Ende gut, alles gut.
All is well that ends well.

Alles, was glänzt, ist nicht Gold.
All that glitters is not gold.

Wer andern eine Grube gräbt, fällt selbst hinein.
He that mischief hatcheth, mischief catcheth.

Eine Hand wäscht die andere.
One hand washes the other.

Viele Hände machen bald ein Ende.
Many hands make quick work.

Heute mir, morgen dir.
Every dog has its day, and every man his hour.

Hoffen und Harren macht manchen zum Narren.
He that lives on hope has a slender diet.

Wer einmal lügt, dem glaubt man nicht,
Und wenn er auch die Wahrheit spricht.
Once a liar, always a liar.

Mädchen, die pfeifen und Hühner, die krah'n
Den soll man bei Zeiten, den Hals umdreh'n.
Whistling girls and crowing hens
Will not come to any good end.

Morgenstunde hat Gold im Munde.
The early bird catches the worm.

In der Not frisst der Teufel Fliegen.
A hungry man, can't pick and choose.

Je oller - Je toller.
There's no fool like an old fool.

Pack schlägt sich, Pack verträgt sich.
Dog does not eat dog.

Probieren geht über Studieren
The proof of the pudding is in the eating.

Die Ratten verlassen das sinkende Schiff.
The rats are always first to leave the ship.

Reden ist Silber, Schweigen ist Gold.
Speech is great, but silence is greater.

Aus dem Regen in die Traufe.
Out of the frying pan into the fire.

Eine Schwalbe macht noch keinen Sommer.
One swallow does not make a summer.

Zwei Seelen und ein Gedanke.
Great minds think alike.

Wo gehobelt wird, fallen Späne.
You can't make an omelet without breaking eggs.

Im Tode sind wir alle gleich.
In death all are equal.

Nach dem Tode gilt das Geld nicht mehr.
You can't take it with you.

These are samples of proverbs which have equivalents or related forms in several languages.

And one perhaps typically German -

Wenn der Hahn kräht auf dem Mist,
Ändert sich's Wetter, oder es bleibt wie's ist.

TOMB STONES

In Boonville

Hier ruht die Asche des
Gerhard Lutz
Geboren in Wuberbaich
Den 27. Feb 1805
Gestorben in Boonville
Den 10 May 1856

MARY
Wife of
Paul Stegner
Born in
Frolmlach Herzogthum
Sachsen Coburg
May 3, 1810
DIED
Feb 25, 1857

Charles F.W.
Schierholz
A native of Prussia
Died
July 27, 1891
AGED 68 YRS

In Freeburg:

Hier ruht in Gott
Clara Dauk
Geboren
21. Oct. 1829
Gestorben
16. Dec. 1906
Die gerechten Seelen
sind in Gottes Hand,
In des Friedens ew'-
gen Vaterland
R.I.P.
DAUK

Hier
ruht in Frieden
Katharina
Koeber
Geboren
24 Juli, 1825
Gestorben
12 Jan, 1911
Selig sind die Tod-
ten, die in dem
Herrn sterben, denn
ihre Werke folgen
ihnen nach
R.I.P.
KOERBER

In Hermann:

HECK

VATER
KARL HECK
GEB.
25 Dec. 1821
Gest.
20 Apr. 1915

MUTTER
HENRIETTE HECK
Geb. Guenther
GEB.
28 Juni, 1828
Gest.
1 Aug. 1901

Im Leben und Tod vereint

GERMANS IN MISSOURI

A BRIEF HISTORY

Although there were some scattered German settlements and individual German immigrants established along the Mississippi and Missouri rivers prior to Missouri's admission to the Union in 1821, German immigration to the state that was to become "The Gateway to the West" did not develop on a large scale until the 1830's, primarily inspired at that time by the writings of Gottfried Duden, who settled down as a gentleman farmer on the Missouri River near Dutzow in Warren County and lived there for nearly three years, from 1824-1827. After his return to Germany, Duden published a book in 1829[1] which became a best seller and aroused great enthusiasm for emigration to the rich and virgin lands of the midwest. In the 1830's large groups emigrated from Germany and settled along the Missouri River, particularly in St. Louis, Warren, Franklin, Gasconade and Osage counties. Gert Goebel, in his book, Länger als ein Menschenleben in Missouri, published in 1877, relates that a group of German emigrants known as the "Berliner Gesellschaft" scattered and settled in 1832 in Montgomery County, north of Washington, the area that is today Warren County. Most of these "pioneers" were educated men, professional men with academic training, wealthy or aristocratic men, who because they were not particularly well suited for frontier farming, soon were called "Latin farmers." Most of these settlers soon discovered how unrealistic and incongruous their European idea of farming was in Missouri and many moved back to St. Louis or to well established cities in Illinois or Indiana where their professional

training, their talents as businessmen, artisans, or craftsmen were needed.

Notable among the settlers of the 1830's was a contingent of about 500 persons organized by the "Giessener Auswanderer Gesellschaft," traveling in two groups via New Orleans and Baltimore and led by Paul Follenius and Friedrich Münch, most of whom settled in Warren County near Duden's former home.[2] This group was deliberately planned to have a cross section of German social classes, and some of them became discouraged and disillusioned with pioneer life and moved to the city, but many succeeded in the farm areas and encouraged further colonization.

The missionary efforts of the Jesuits, especially those of the Belgian Father Ferdinand Helias[3] led to the formation, beginning in 1838, of several parishes in Osage County, where groups of Catholics from the Münsterland, the Rhine, and Bavaria had settled since 1835.[4] The towns of Westphalia, on the Maries River, Rich Fountain, Loose Creek, St. Thomas, and others, all between the Osage and Gasconade rivers, were predominantly German.[5]

The largest group to emigrate, about 600 in number, and one of the groups to have had a visable and lasting impact on the state, was the "Stephan-led Alt-Lutheraner" from Sachsen, which embarked from Bremerhaven in November 1838 in five ships bound for New Orleans and traveled from there by Mississippi River boat to St. Louis. In April 1839 the majority of the group that was to become the Missouri Synod, whose energetic educational and publication program continues today, settled in Perry County, where they founded the towns of Altenburg, Dresden, Frohna, Johnnisberg, Paitzdorf, Seelitz, and Wittenberg.[6] A number of the immigrants, mainly pro-

fessional men, artisans, and merchants chose to remain in St. Louis, where they founded their own congregation, the Trinity Evangelical Lutheran Church.

Apparently traveling on the Missouri to Franklin near the present-day city of Boonville and then following the old Santa Fe Trail southwestward in the early 1830's, a small group of Germans settled along Lake Creek in Pettis and Benton counties and founded the settlements of Mora and Cole Camp. These settlers were mostly from Westphalia or Hannover and generally speak a low German dialect.[7]

On the last boat of the season, December 6, 1837, seventeen pioneers belonging to the "Deutsche Ansiedlungs-Gesellschaft zu Philadelphia," founded in 1836, came to a lovely area on the Missouri River and founded the town of Hermann, today vigorously maintaining its German heritage. By 1839 the population had grown to 450 and the town presented a very German appearance.[8] The area along the Missouri River from St. Louis to the mouth of the Gasconade was soon known as the "Missouri Rhineland," with German settlements at Augusta, Dutzow, Marthasville, Washington, Holstein, Treloar, Bernheimer, Hermann, Rhineland, Frederiksburg, Dissen, Detmold, and Kiel.

Perhaps the second most prominent citizen in early St. Joseph, which was founded by Joseph Robidoux, was Frederick W. Smith. Captain Smith was born in 1815 in Prussia, received his early education in his native town and then entered a military academy, where he was trained as a Civil Engineer. At the age of eighteen he sailed for America, landing in New York in 1833. He remained there for almost a year and then moved to New Orleans, where he was employed

at a cotton press. Because of the outbreak of yellow fever, he went up the Mississippi to St. Louis, where he was soon appointed Deputy City Surveyor. In 1838 or 1839, he left for the Platte Purchase and settled at "Blacksnake Hills," now St. Joseph. He made the original map of St. Joseph and named the town after the founder, Joseph Robidoux. He served as Captain of the Militia for years, was later a Major of the State Volunteers, and in 1841 was appointed first postmaster of St. Joseph. In 1861 he was elected mayor of the city and later became Judge of the Buchanan County court.[9]

About 1840 German Catholic families began settling in Ste.Genevieve County, in the area of New Offenburg and Zell, since that time known as "German Settlements," and in 1844 Wilhelm Keil founded a German communistic colony at Bethel in Shelby County.[10] Purchasing over 2,500 acres of land, Keil was soon joined by many of his followers from Ohio and from Phillipsburg, Pennsylvania, so that within three years the colony of Bethel had a population in excess of 600.[11] Although Bethel and Nineveh were the state's most successful experiments in communal living, shortly after Keil's death the organization ended and individual ownership was restituted in June, 1879.[12]

While immigration to Missouri during the first half of the century depended primarily on the main waterways, such as the Ohio, the Mississippi, and the Missouri rivers and their prolific steamboat traffic, later wagon trains and railroads took on a major significance for the settler moving westward. However, the German immigrants had a tendency to remain near the port of entry, and increasing numbers settled along the Mississippi River.

By 1850, the first year the U.S. Census recorded nativity, St. Louis, with a total population of 77,465 registered 23,774, or 30.7% as German-born, while the state, with a population of 682,044 had approximately 45,000 German-born, by far the greatest number from any foreign country.[13] In 1858, Friedrich Münch in describing the most important cities in the state estimated the German population to compose approximately 1/8 of the entire population[14] and cited the following population centers besides St. Louis:

New Madrid, with a population of 600, is partially German;

Cape Girardeau, with 2,100 (partially German) people;

Hannibal, the third largest city in the state, with about 4,000 (partially German) people;

St. Charles, with 3,300 (half of them German);

Augusta, entirely German;

Washington in Franklin County, almost entirely German, has a population of 2,000;

Hermann, in Gasconade County, with a population of 1,400. "In Hermann vergisst man, dass man sich in einem nicht-teutschen [sic] Lande befindet."[15]

Jefferson City, seat of the Government, with 3,000 of which more than half are Germans;

Boonville, with 3,500, is partially German;

Warrenton, in Warren County, is about half German;

Warsaw, on the upper Osage River, has approximately 600 people part of whom are German;

Weston, seven miles above Leavenworth on the east bank of the Missouri, with 2,700 people among whom over 1/3 are German;

St. Joseph, now the second largest city of the state, has about 7,000 people of whom almost 2,000 are German.

The part the Germans played in the Civil War in St. Louis was a major one, and many St. Louisans believe, rightly or wrongly, that had the Germans not enlisted in such large numbers in the Union Army the war might have taken a different turn. Records in the Adjutant General's Office in Jefferson City show that many of the Union Army clerks were German and that enlistees from all sections of Germany and of all educational levels joined the Union. One of the earliest reports of military clashes between German settlers and Confederate sympathizers came from Cole Camp in Benton County, where men who had not enlisted in the Union forces joined the Home Guard to protect their farms. During the night of June 16, 1861 Southern sympathizers coming from Warsaw enroute to Jefferson City attempted to force their way through the area but were challenged by Captain Karl Bruehl and his sentries. In the ensuing skirmish Captain Bruehl and several of the Home Guard were killed or wounded. No clear pictures of the casualties on the Confederate side could be gotten because the Southerners withdrew and took their dead and wounded with them in a wagon; however both the postmaster of Warsaw and the editor of the South Western Democrat were said to be among the dead.[16]

By 1870 the population of Missouri had increased to 1,721,295 of whom 113,618 were German born, while another 11,000 had been born in Austria and Switzerland, and group settlement still occurred in this decade. A notable community in the western part of the state, primarily composed of Germans who had first stopped

in Ohio and Indiana, was organized in 1872 by Isaac Neuenschwander at Lowry City in St. Clair County and was known thereafter as "German Valley."[17] At Christmas time in 1873 a group of seven German Lutheran families from Minnesota arrived and purchased property on the fertile Spring River prairie in Lawrence County and founded the town of Freistatt, where in the next year the Lutheran Church was established.[18] The Lowry City settlers were also Protestant, and regular Sunday School and church services were held in the homes of the settlers until 1879, when the German Valley schoolhouse was built. This served as a meeting place until the first church could be built in 1896-97. German services are said to have been held until 1920 in Lowry City.

An excellent and detailed study of St. Louis and its German population by Sister Audrey Olson shows that after the Civil War, as immigration to the city increased yearly, peaking in 1882, the city developed a maze of German communities and societies, the latter eventually numbering over 300.[19] It is a propensity for forming societies that other ethnic groups find somewhat amusing about German-Americans; it has been said that if three Germans get together they either form a political party or a social club, or perhaps both--a good example of folklore, which expresses an observation of a societal characteristic by exaggeration.

There were benevolent societies to aid new immigrants, athletic societies (Turnvereine), social clubs formed by immigrants from various provinces or regions, trade groups, singing societies, cultural societies to study literature or the theater and many others. One of the first German societies in St. Louis was Die Deutsche Gesellschaft, a German Emigrant Aid Society formed

in 1848. There was a Bayern Verein (A Bavarian Club, formed in 1883), a Schweizer Männerchor, and a Schwaben Verein, to name only a few. Today in St. Louis there are still about ten German singing societies, often organized according to their regional origin. In addition there is a Schuhplattler Klub, a Plattdeutsche Club, a Fussball-Verein, as well as an active unit of the Steuben Society of America.

The influence of such men as Carl Schurz and the Hungarian born Joseph Pulitzer on St. Louis in the 1860's and 1870's is well known. Schurz, editor of the St. Louis Westliche Post from 1867-1869, was elected a U.S. Senator from Missouri in 1868. A native of Liblar, near Cologne, Schurz subscribed whole-heartedly to the American ideals of freedom of the individual. As Secretary of the Interior in 1877-1881 he sponsored a more just treatment of American Indians and began the national park system. Pulitzer worked with Schurz on the Westliche Post and later established the St. Louis Post-Dispatch.

By 1890 the peak of German born residents of Missouri was reached, with the census showing 124,461; the German speaking population was estimated to be at least twice that large in the state as a whole. German clubs in St. Louis and elsewhere continued very active into the 20th century until a combination of two historical events mitigated against the continued preservation of a German culture within the American society. These were, of course, World War I and the American experiment with national prohibition, which resulted in the 18th Amendment to the Constitution. G.K. Renner has shown that in Missouri the Citizens' Dry Alliance capital-

ized on the emotional issue of the War and the German background of the major brewing interests to further the cause of temperance. An advertisement in the Springfield Daily Leader of November 4, 1918 tied the Kaiser and the saloon together and urged that a "dry vote is a vote against the Kaiser...a vote for Democracy."[20] A few months earlier, at a meeting in Cape Girardeau on July 12, 1918, the Missouri Council of Defense had adopted a resolution, which was given wide publicity throughout the state:

> The Missouri Council of Defense heartily approves the patriotic efforts of Governor Frederick D. Gardner to abolish the use of the German language in this State.
>
> The Missouri Council of Defense is opposed to the use of the German language in the schools, churches, lodges and in public meetings of every character. The council believes that the elimination of German and the universal use of English at all such gatherings is essential to the development of a true, patriotic sentiment among all the people.
>
> The general adoption of English by all patriotic German organizations is a national duty and prompt action by all such will be regarded by loyal Americans as the clearest evidence of loyalty and a sincere determination to help and not hinder the American nation in this war.[21]

The resolution urged all citizens of Missouri to restrain from violence, and in fact the only serious incident of violence that seems to have occurred was that after the war in August 1919 in Jackson when the publisher of the Deutscher Volksfreund was forced by returned soldiers to promise not to print German any more under the threat of having his press destroyed.[22]

The "melting pot" theory of American society became firmly established as an ideal during and after World War I. The phrase "melting pot," descriptive of the assimilation of races and cultures to a common pattern in America, an idealistic conception of the United States, the "New World," as a crucible that would dis-

solve racial prejudice, was derived from a play of that name by Israel Zangwill. The English born son of Russian immigrants, Zangwill proclaimed in his play that from the heritage of the Old World past--its dreams, sacrifices, traditions, and superstitions --a new product would emerge, a new man, and a new culture which would be far better than the old. His play, produced in New York in 1908, became a synonym for the Americanization of immigrants. A revised edition of the play, published in 1917, appended a table on "The Melting Pot in Action," which showed that of the 1,427,227 "Aliens" admitted to the United States in the year ending June 30, 1913, 101,764 had been German.[23]

Most ethnic groups accepted the "melting pot" theory, and World War II further decreased the use of German in the United States. The fading of the German impact, and the impact of the Old World, in Missouri may perhaps be symbolized by the sales records of the Schwarzer musical instruments made by the well known Austrian zither maker of Washington, Missouri. Total sales declined steadily after 1893, but in 1918 only 68 instruments were sold; from 1936-1946 there were 28 sold, and from 1947-1951 only two.[24]

In 1970, Missouri, with a population of 4,676,495 could count only 10,588 who were born in Germany, although 178,000 still considered German their "mother tongue," showing some strength and tenacity of the German culture and language in the state. Among those of German background are the Mennonites. There are 16 Mennonite settlements in Missouri, and these communities preserve their social and linguistic isolation, speaking what they often refer to as "Pennsylvania Dutch," an archaic mixture of Alemannic or Palati-

nate dialects with many Americanizations. In other German communities, even when the language is no longer spoken, the people think of and refer to themselves as German, and those of different national origins consider them German. Although the survival of the language in Missouri may be minimal in view of the current population in the state, there is a movement, inspired perhaps by the approaching Bicentennial, to preserve in local and state museums the arts and crafts of the Missouri immigrants. In conjunction with this and with the increasing interest in ethnic studies and the recognition of the value of cultural diversity, it is hoped that more detailed studies will be made of language survival and the survival of the old customs and ways. In many areas of Missouri, particularly in the retirement homes, there are Missourians of German background with interesting stories to tell, with memories of customs dating back hundreds of years, with remnants of the language their forefathers used.

1970 Census figures show that the greatest number of "foreign stock" in Missouri gave Germany as their country of origin. From Adair to Wright, there is hardly a county in the state which does not have some residents who are first or second generation Germans. In over 100 counties the most often mentioned country of origin was Germany....

Participating in the Oral History project among the Missouri Germans offers the opportunity to learn much about an ethnic group that has made a great impact on Missouri during the last 150 years. It will help preserve the German Heritage in Missouri. We believe this will be an interesting, rewarding, and valuable Bicentennial Project, and we hope you will join in.

Footnotes

[1] Gottfried Duden, Bericht über eine Reise nach den westlichen Staaten Nord-Amerikas und einen mehrjährigen Aufenthalt am Missouri (in den Jahren 1824, 25, 26 und 1827), in Bezug auf Auswanderung und Ueberbevölkerung (Elberfeld, 1829).

[2] Friedrich Münch, Der Staat Missouri, geschildert mit besonderer Rücksicht auf teutsche Einwanderung (New York, 1859), p. 8. See also: Friedrich Münch, "Das Leben von Paul Follenius," Gesammelte Schriften (St. Louis, Mo., 1902), p. 99-101.

[3] Joseph H. Schmidt, "Recollections of the First Catholic Mission Work in Central Missouri," Missouri Historical Review, V (January, 1911), p. 83.

[4] N[icholas] Hesse, Das westliche Nordamerika, in besonderer Beziehung auf die deutschen Einwanderer in ihren landwirtschaftlichen, Handels- und Gewerbeverhältnissen (Paderborn, 1838), p. 56. See also: W. A. Willibrand, "A Forgotten Pioneer of Westphalia, Missouri," The American-German Review (April, 1943), pp. 7-9, 25.

[5] History of Cole, Moniteau, Morgan, Benton, Miller, Maries, and Osage Counties, Missouri (Chicago, 1889), II, pp. 635, 642, 679-690.

[6] P. E. Kretzmann, "The Saxon Immigration To Missouri, 1838-1839," The Missouri Historical Review, XXXIII (January, 1939), pp. 157-170.

[7] Louis Gross, "Die 80 Jahre alte deutsche Ansiedlung Lake Creek in Pettis County," Deutsche Geschichtsforschung fuer Missouri, I, Nr. 3 (April 1914),p.115.

[8] Samuel F. Harrison, History of Hermann, Missouri (Hermann, Mo., 1966). See also: Anna Hesse, Centenarians of Brick, Wood and Stone, (Hermann, Missouri, 1969).

[9] History of Buchanan County and St. Joseph, Missouri From the Time of the Platte Purchase to the End of the year 1915 (St. Joseph, Mo. [n.d.]), pp. 306-307.

[10] William G. Bek, "A German Communistic Society in Missouri," Missouri Historical Review, III (October, 1908), Part I, pp. 52-74.

[11] Roger Grant, "Missouri's Utopian Communities," Missouri Historical Review, LXVI (October, 1971), p. 25.

[12] Bek, Part II, p. 121.

[13] Georg Helmuth Kellner, "The German Element On The Urban Frontier: St. Louis, 1830-1860," Ph.D. Dissertation (University of Missouri: Columbia, Mo., December, 1973), p. 102.

[14] Friedrich Münch, Der Staat Missouri, p. 76.

[15] Ibid., p. 204.

[16] There are varying accounts of this incident in histories. This version was taken down from oral sources and published by Charles Botz, "Deutsche Heim-Vertheidiger. Das Gefecht bei Cole Camp," Deutsche Geschichtsforschung fuer Missouri, I, Nr. 1 (Oktober 1913), p. 25f.

[17] Esther Tompkins, "Valley Center (formerly German Valley) United Church of Christ, 1873-1973" (Lowry City, Mo., 1973).

[18] "A Brief History of Lawrence County, Missouri, 1845-1970," Lawrence County History (Mount Vernon, Mo. [1970]), p. 61.

[19] Audrey Olson, "The Nature of an Immigrant Community: St. Louis Germans, 1850-1920," Missouri Historical Review, LXVI (April 1972), p. 352.

[20] G. K. Renner, "Prohibition Comes to Missouri, 1910-1919," Missouri Historical Review (Summer, 1968), p. 386-387.

[21] Final Report of the Missouri Council of Defense to His Excellency, Honorable Frederick D. Gardner, Governor of Missouri (Printed by C. P. Curran, St. Louis, 1919), p. 61.

[22] The Missouri Cash-Book (Jackson, Cape Girardeau County, September 4, 1919).

[23] Israel Zangwill, The Melting Pot, Drama in Four Acts (New York: MacMillan, 1917), p. 187.

[24] Thomas M. Davis and Franz R. Beinke, "Franz Schwarzer, Missouri Zither Maker," Missouri Historical Review, LX (October 1965), p. 15.

These guidelines were prepared with the aid of a grant from the University of Missouri Research Council.